

America

July 30, 1955

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NATIONAL CATHOLIC WEEKLY REVIEW

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Khrushchev's decree on atheistic education

SERGE L. LEVITSKY

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Grace and the play ——— **C. E. MAGUIRE**

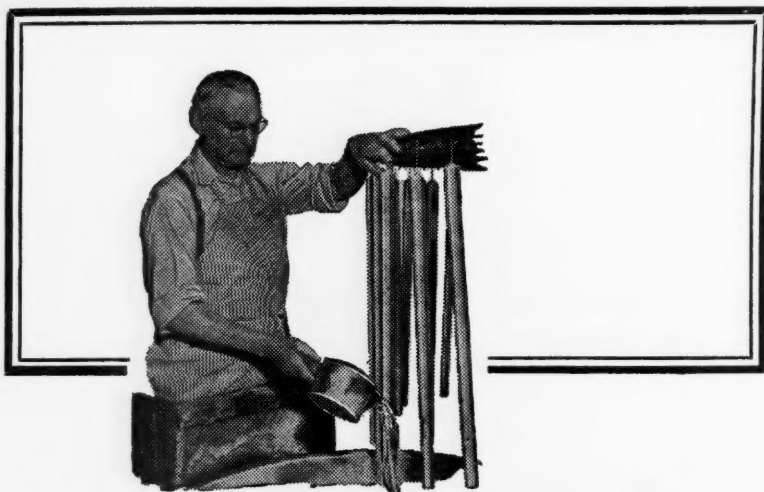
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CONTENTS

America, July 30, 1955

Current Comment 421
Washington Front. Charles Lucey 425
Underscorings C. K. 425

Editorials 426
Hoping against hope at Geneva
Ridgway's misgivings
Ignatian spirituality:
seeing God in everything
"Tempora mutantur . . ."

Articles
Khrushchev's decree on atheistic
education 428
Serge L. Levitsky
Lights and shadows of the
parish census 430
James P. O'Shea
Another chat with contributors .. 432
Robert C. Hartnett

Literature and Arts 433
Grace and the play
C. E. Maguire

Books Reviewed by
Democracy and Marxism 435
Will Herberg
From Lexington to Liberty 436
Raphael N. Hamilton
Father Vikenty 436
Maurice F. Meyers
For the history shelf 437

The Word. Vincent P. McCorry, S.J. 438

Films Moira Walsh 439

Correspondence 440

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HASSLE OVER STEEL PRICES

Reactions to the hefty hike in steel prices, averaging about \$7.35 a ton, continued to enliven financial pages. One writer suggested that U. S. Steel, price-leader in the industry, decided on the big increase to allow for a possible wage demand by the United Mine Workers. For the past two years, John L. Lewis has been obliged to sit on the sidelines while other labor leaders pressed and won wage and welfare improvements for their constituents. The ailing coal industry was in no shape to bear an increase in wage costs. Now the long winter seems about over. Early this month daily coal production was running some 300,000 tons above the July, 1954 level. That makes U. S. Steel and other companies with "captive" mines likely objects of Mr. Lewis' attention.

Adm. Ben Moreell, retired chairman of Jones & Laughlin, the nation's fourth largest steel producer, offered another reason for the surprising size of the steel price increase. He told a press conference in Pittsburgh on July 14 that the industry must maintain a "competitive position in the money markets in order to attract the capital necessary for expansion of our operations." In other words, steel management used the wage increase granted to the United Steelworkers of America as an excuse to improve its rate of profit. This view of the matter appeared to conflict, however, with the insistence of Roger M. Blough, chairman of U. S. Steel, that every bit of the price increase was needed to cover increased costs.

Meanwhile, irked by charges in the metropolitan press that big unions were bludgeoning unwarranted wage increases out of management and thus forcing up the cost of living, the United Auto Workers demanded on July 16 that Congress investigate the advance in steel prices and the rumored boost in auto prices. UAW economists claim that the steel industry could have absorbed the average 15-cent-an-hour wage increase and still earned 11 per cent on its net worth. As for autos, the union claimed that General Motors could absorb both the wage hike granted its employees and the increased costs of steel and still realize a "fabulous 32.8-per-cent annual rate of return on net worth." It also noted that during the first quarter GM set aside \$36 million for executive bonuses, equal "to about three-fourths of the cost of our recent contract gains."

Though this public discussion of union wage demands and corporation price policies has its unpleasant aspects, it is something to be heartily encouraged. As the economic power of unions and corporations wanes, the market mechanism becomes less and less capable—if it ever was capable—of fixing prices and wages at economically sound levels. This means that the economic well-being of the country is increasingly dependent on the planning of labor and management officials. If these gentlemen realize that the public is critically interested in their decisions, they will have an added incentive to arrive at them with full regard for the general welfare.

CURRENT COMMENT

Three days at the "summit"

About all we can make out of the spate of news reports, analyses and multi-angled sidelights from the first three days of the Geneva Conference is this: the friendly mood brought a welcome change, but the basic divergences between the USSR and the West remain about the same. It may well be true, as President Eisenhower declared, that the Russians want peace—in the sense of avoidance of war—as much as the West. But they want it for different reasons, on different terms and, we may well fear, only so long as it serves their Marxist purposes. The Soviet Union unquestionably has serious problems on its hands, internal and external. Above all, it is confronted with the prospect of a rearmed West Germany allied to the West. The West is convinced that peace will never be secure in Europe until East and West Germany are reunited by free elections and with the option of remaining in Nato. The Soviets risked rendering the conference futile by ruling out German reunification. They plainly hope that, at least after Chancellor Adenauer's passing, they can disengage Germany from the West by letting East Germany rejoin West Germany only on condition that the revived Reich adopt a neutral status. The Western Powers cannot afford to let this happen, so they must continue to work toward the reunification of Germany. It is very doubtful that progress can be made on such problems in the kind of conference which is besieged by a thousand newspaper reporters lapping up handouts from secret sessions.

Socialists in London

At the final session of their London congress on July 16, the 20 member parties of the Socialist International dealt with some of the big issues of the day. They called for free elections to bring about the unification of Germany and repudiated for that country, in flat opposition to Moscow, the neutral status imposed on Austria. On European unity, the delegates had to settle for a noble-sounding resolution appealing for as much "international cooperation" as possible. Like European Catholics, the Socialists are divided over the degree to which their nations should be asked to surrender sovereignty to a higher unity. The delegates reiterated the traditional Socialist stand for "a universal system of disarmament," one

not limited, as Moscow would like, to atomic bombs and other new instruments of war. They rejoiced over the Geneva meeting "at the summit," on the ground that there is today no alternative to peace through negotiation. But the Socialists were under no illusions. They welcomed a period of reduced tensions "even if the Soviet Government regards it only as a tactical and temporary device." With the Socialists out of power in France and West Germany, as well as in Britain, observers detected a note of frustration at the congress. A German delegate gloomily remarked that the British Labor party not only lost the last election but for the first time in 24 years failed to increase its popular vote. One reason for this, suggests the *Christian Democrat*, organ of the British Catholic Social Guild, for July-August, was the opposition of Britain's Catholics to the doctrinaire socialism of the Bevanites. Mostly Laborite in sympathy, many of them remained at home this year in protest.

Is Mindszenty free?

There seems no reason to doubt that the Hungarian Reds have put Cardinal Mindszenty into more favorable material surroundings in which he can recover, body and mind, from the ordeals he has endured. If we are to think only of "Joseph Mindszenty," the news announced on July 16 is naturally gratifying. But if we are to think of the Primate of Hungary and the Cardinal of the Catholic Church who was the real object of the dramatic trial and conviction in February, 1949, the recent Red gesture leaves almost everything to be desired. Cardinal Mindszenty cannot be considered free until he can talk to those he wishes to talk to, until he can move about as he chooses, until he can appear in public and, above all, until he is restored to his archiepiscopal see. The Hungarian Government's announcement, however, did not refer to the Cardinal as a Cardinal, much less as Archbishop of Esztergom. It did not even reveal the place where he will live. The free world must therefore see the new action as a propaganda effort designed to mislead and to disarm critics of Red rule in Hungary. But there is at least one element of encouragement. Considering the contempt for world opinion exhibited by the Communists in 1949, the recent gesture can

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Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE, VINCENT S. KEARNEY, GORDON GEORGE, ROBERT A. GRAHAM, THURSTON N. DAVIS

Contributing Editors: ALLAN P. FARRELL, WILFRID PARSONS
Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH F. MACFARLANE

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be taken as indirect acknowledgment of the power of that opinion. The road to freedom in Hungary, as elsewhere behind the Iron Curtain, for Catholic, Protestant and Jew, is yet a long one. The free world's continuing indignation can perhaps make it easier and faster.

French Moroccan tinderbox

The estimated 100 killings which took place during the four days of rioting in Casablanca began with the bombing of a French café on July 14, Bastille Day. To judge from the description given by Barrett McGurn of the New York *Herald Tribune*, who has filed several interesting reports on mounting tensions in French Morocco, the natives' shantytown in Casablanca is tailor-made for Moslem nationalist terrorism. This is the so-called "old medina" where, according to reports from Paris, rebels greeted French tanks with hand grenades. About 150,000 natives live in one-room, tin-can shacks. Some 50,000 are without jobs. The new French Resident General, Gilbert Grandval, will have his hands full Aug. 20, the second anniversary of the exiling, by the French, of pro-nationalist Sultan Sidi Mohammed ben Youssef. Is French North Africa becoming another Indo-China?

Union-busting in Miami Beach

On July 21 the hotel strike in Miami Beach, involving 22 of the most famous resort hotels in the country and about 3,000 of their employes, was 100 days old. Sole issue in the dispute is the right of workers to bargain collectively with their employers. Because the hotel owners, allegedly acting in concert, stubbornly refused to recognize this right, Local 255 of the AFL Hotel and Restaurant Employes, the union involved, was obliged to resort to strike action. Unfortunately, the great State of Florida, though it has an anti-union "right-to-work" law, does not have a labor-relations act. It therefore lacks machinery by which representation questions can be peacefully resolved. Since the National Labor Relations Board has consistently refused to accept jurisdiction over the hotel business, disputes over union recognition have to be settled by the law of the jungle. To make matters worse, the employers have successfully invoked court injunctions to nullify the most effective weapon at the union's disposal—the right to picket. At only one hotel, the Versailles, is the union presently able to maintain a picketline. Since the hotel employes are not covered by the Federal Wages and Hours Act, their need for unionism is desperate. To end the flagrant injustice which these workers are suffering, NLRB ought to reverse its policy, take jurisdiction and bring law and decency to labor relations in Miami Beach.

White House Conference preliminaries

It was good to read in the July 8 *Record*, Louisville diocesan weekly, that 100 Catholic school administrators and educators from all over the blue-grass

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State met early in July at Louisville's new Bellarmine College for the first Catholic regional "White House Conference" on education. President Eisenhower has urged that there be many such regional meetings to prepare the ground for a big, final WHCE Nov. 28-Dec. 1 in Washington. Msgr. Felix N. Pitt, diocesan superintendent of Louisville's Catholic schools, acted as host. In discussing the question of "what our schools should accomplish," Sr. M. Norberta, O. S. U., principal of St. Raphael's School in Louisville, said Catholic schools are concerned with "total education based on principles of Christian social living." Our schools, she went on, are "public in this regard—any child may attend and his education contributes to the civic welfare." Can public and parochial schools cooperate? Reporting her experience in rural areas, Mrs. Reed Miller said they can and do work in close association and to their mutual benefit. Some delegates suggested more concrete action in the field of public relations and better cooperation by Catholic schools with TV, radio and the press. Sister Celine Marie, S. C. N., said lay teachers in Catholic schools should receive the same wages as public school teachers. Msgr. Pitt and Bellarmine College deserve credit for pioneering with this conference. We hope there are many more like it.

Perón's quick switch

What are we to make of the declaration by President Perón of Argentina, when, after a series of what he described as "profound meditations," he told his followers in Congress on July 15 that he was through as a dictator? "I cease being chief of a revolution . . . my situation has changed completely, and I must abolish all the restrictions that we have imposed on this country." Had Argentina's ten-year boss experienced a change of heart? Or was this part of a strategic retreat to prepare for a future coup that would land him back in the driver's seat? More likely than either of these explanations of Perón's ostensible and self-proclaimed conversion is the one that gives the Army leaders credit for having provided him with much of the material for his "profound meditations." Since the early days following the June 16 revolt a gradual but persistent retreat from the techniques of the police state has been evident in Argentina. Under Army pressure Perón dismissed his right-hand man, Minister of Interior Angel Borlenghi, who for ten years had headed his police force. Now Perón admits that the Peronist party could do with a bit of purging. He announced his own resignation as head of that party and gave the green light to opposition parties for a free part in Argentine politics. Is this part of an Army plan to restore liberty to Argentina? If it is, and it comes off, it will be a coolly brilliant maneuver. Keeping themselves in the background, Army patriots will have used Perón to destroy *peronismo* in perhaps the only way it could have been destroyed without a fratricidal civil war. But this is so far all in the subjunctive mood.

Eucharistic Congress at Rio

While the meeting of the world's political leaders at Geneva moved to its climax in the intense light of world-wide publicity, a no less significant gathering held the stage at Rio de Janeiro. Twenty Cardinals from 15 different countries and over 160 Archbishops, bishops and other prelates from every corner of the globe assembled in the beautiful capital of Brazil to do honor to Christ the King in His Eucharistic presence. On July 16, President João Café Filho, President of Brazil, headed a group of civil and ecclesiastical dignitaries to welcome the Papal Legate, Aloisi Cardinal Masella, to the 36th International Eucharistic Congress. The following day the opening procession of the Congress provided a magnificent display of religious faith. Nearly a million pilgrims, many more than the authorities had foreseen, thronged the streets of downtown Rio. The aftermath of the Church's suffering in Argentina, the tremendous need for the reign of social justice in Latin America and the threats to peace on the world scene added urgency to the pilgrims' prayers. As Cardinal Spellman, who headed a large delegation from the United States and Canada, expressed it: "We come to join our prayers with our fellow pilgrims from other nations, begging the God of peace for the blessings of peace for this terrorized and terrified world. . . ." The meetings at Rio de Janeiro and Geneva complement one another. "Unless the Lord build the house, they labor in vain that build it"—even at the summit.

Learning while eating

A lot of good sense and practical pedagogy are packed into *The School Lunch—Its Educational Contribution*, a brochure published recently by the Office of Education, U. S. Dept. of Health, Education and Welfare (Government Printing Office, Washington 25, D. C. 25¢). How can we make the school lunch period an educational experience? The answer is: by using it to form children in good habits of food selection. Without going into the higher realms of calory-counting, *School Lunch* suggests how children can be taught to combine the right foods into a balanced, nourishing lunch. Youngsters will talk at home about these lessons in food selection. In the case of some underprivileged families, these are facts which often need to be brought to the attention of parents. During their lunch hour, children can learn a lot more than dietetics. They can be taught good manners, orderliness, cleanliness, restraint, consideration for others, economy, and responsibility in social situations. Where high-school boys and girls have minor managerial duties in the school cafeteria, they get practice in taking inventory, making change, computing profit and loss and providing against spoilage. "Learning by doing" has been pushed to excessive lengths in some classrooms and thereby earned for the process a certain discredit. But here is a field in which it can and should be used.

August intention: world cooperation

The Geneva meeting was the time for earnest prayer by all Christians. The termination of the "summit" talks should not, however, bring any lessening in the strivings of religious men for a genuine peace. By a fortunate coincidence the monthly intention of the Apostleship of Prayer for August is "The peaceful cooperation of nations according to Christian principles." The addresses and messages of Pope Pius XII have provided not only Catholics but all Christians everywhere with abundant material for moral reflection on the great problems that faced the Big Four. Last Christmas, for instance, the Holy Father devoted his entire discourse to the subject of coexistence. On several occasions within recent months he has outlined the Christian attitude toward nuclear warfare. On Dec. 6, 1953 the Pope gave valued guidance on the toleration that should exist in a European or world community consisting of peoples of differing religious beliefs. On many occasions he has stressed the obligation of nations to use their economic resources in such ways that the whole world community may benefit. He has stressed the duties of nations to relieve population pressures through controlled migration. The post-Geneva phase of international relations is a time for renewed study of Christian principles of peace as well as continued prayer for world harmony.

More on secular institutes

Interest in secular institutes is spreading rapidly in the United States (AM. 4/9, p. 31). This Review recently commented on one such institute of pontifical right, Caritas Christi Union (35, rue Edmond Rostand, Marseille, France), which now has U. S. members (AM. 4/16, p. 58). Rev. Francis N. Wendell, O.P., in "The Spirituality of the Dedicated Apostle in the World," in the May issue of the *Torch* (141 E. 65th St., New York City 21. \$2 a year), an address, delivered last February in Chicago to a congress on the Dedicated Life in the World and Secular Institutes, had this to say of lay life:

The lay person operates *in*, belongs *to* and is *of* the world. He is born, studies, works, plays, suffers and eventually dies directly in the temporal order. He is going to work out his salvation there. He is going to find his apostolate there . . . herein likewise he will find his sanctification, his spirituality. . . . This is where he must find God as he strives to bring God to the people on the bus, at the office, the clinic or the restaurant.

Secular institutes give people a solid framework of rules and a juridically approved way of life within which they can advance to perfection in the world. Worth serious study is Rev. Donnell A. Walsh's *The New Law on Secular Institutes* (Washington, D. C., Catholic University of America Press, 1953. \$2). Father Walsh gives a very competent summary of the legislation by which Pope Pius XII has encouraged the progress of these lay groups.

SCIENCE ON A GLOBAL SCALE

Science is getting ready to "close in" on our earth. It all began back in the third century B. C., when Eratosthenes of Alexandria measured the size of the globe. Since then science has become constantly more international in the way it operates. The International Polar Years of 1882-83 and 1932-33 were recent landmarks in such cooperation. Now a venture called the International Geophysical Year (1957-58) will break all records in global scientific teamwork.

U. S. participation in this most comprehensive study of the earth yet undertaken began last Dec. 1 with the sailing of the USS *Atka* to Antarctica, whose icebound land mass will be studied by scientists from eight nations. Their work in meteorology, radio communications, cosmic rays and related fields in geophysics will provide data for the projected study to be carried on during IGY.

In 1957-58, scientists from Czechoslovakia, East Germany, the USSR and Yugoslavia will cooperate with those of 34 free nations. They will study solar activity, geomagnetism, ionospheric physics, aurora and airglow, seismology and gravity, oceanography, cosmic rays and rocket exploration of the upper atmosphere, etc. Chairman of the 11-man U. S. technical panel on seismology and gravity is Rev. James B. Macelwane, S. J., of St. Louis University.

Progress in certain of these fields requires measurements and observations made all over the earth's surface. For maximum results obtained with minimum effort, these should be made simultaneously.

How will this work? Take weather, for example. Study during IGY of temperatures, pressures, humidities and winds will ensure more accurate forecasts of weather conditions around the world. Meteorological observations will be made with balloon-borne automatic recorders at a line of stations along a meridian from the North to the South Pole. IGY will vastly extend the network of such U. S. stations now operating at Iwo Jima, Tinian, Saipan, Guam, Yap, Koror, Truk and Panape.

The part played by the United States in this program is directed by the National Academy of Sciences through the U. S. National Committee for IGY. Financial support (about \$15 million) is being provided by the Federal Government through the National Science Foundation.

President Eisenhower says IGY will "very materially strengthen our bonds with the many cooperating nations and make a constructive contribution to the solution of mutual problems." When the tenth General Assembly of the International Union of Geodesy and Geophysics was received in audience on Sept. 24, 1954, Pope Pius XII made very special mention of IGY. It was the Holy Father's hope that "this outstanding example of collaboration and of good will between nations may further the cause of world peace." Such international scientific cooperation, declared His Holiness, promotes the "progress of humanity."

T.N.D.

WASHINGTON FRONT

The rush and drama of a fading session of Congress customarily dominates all else in Washington. But this time Senate and House seemed to have been acting out their parts almost mechanically. Geneva, not Washington, held stage-center. Legislation on social security, a highway program and a new minimum-wage bill were playing second fiddle.

The mood of this capital city has swung sharply in six months. It is only that long ago since important leaders here, especially on the military side, were talking of the seeming inevitability, sooner or later, of war between East and West—quite possibly sooner. But now, as in Keokuk and North Platte, men's hopes were raised. Even skeptics about everything Muscovite had a little trouble holding onto their hats.

First reports from Geneva drew an optimistic reaction from such a conservative realist as Georgia's Sen. Walter F. George, the Democrats' foreign-policy leader, though some Republicans were much more reserved. Some who have seen the Soviets break promise after promise in this last decade cautioned against lighting any bonfires about what happens at Geneva. The real test of the Communist's intentions, they insisted, will be seen more clearly at the subsequent meeting of the Foreign Ministers, when the statesmen must fill in the space left for the fine print on the prescriptions for peace.

Some thought it would take years to put together specific terms for any new good will among nations. Reunification of Germany inevitably must bristle with innumerable problems. Some Congressmen noted particularly what President Eisenhower had to say in his opening Geneva statement on world-wide Communist propagandizing and subversion and thought the most critical test, long-range, would come here. Others questioned whether Cardinal Mindszenty's release from prison was a well-timed pre-Geneva propaganda move, or whether the Communists would be willing to prove their good faith by relaxing their pressure against all believers in Eastern Europe.

Probably no U.S. President or Secretary of State ever went into a meeting with the leaders of other nations having this national capital so near to unanimously behind them. There were no signs of any wish for Mr. Eisenhower at Geneva but crowning success. The moment was far too grave and the stakes far too great for partisan politics. Everyone waited for the answers Messrs. Eisenhower and Dulles would bring back next week to congressional leaders and to the foreign-affairs committees—whether the Soviet shift is genuine, whether it can last. It was a question on which even the President's topmost advisers had been in some disagreement as they went off to Geneva.

CHARLES LUCEY

UNDERSCORINGS

The American Jewish Committee, through its president, Irving M. Engle, issued on July 18 a statement expressing its joy at the release of Cardinal Mindszenty from imprisonment by the Reds in Hungary. It noted, however, the probable propaganda purpose behind the release *vis-à-vis* the Geneva Conference, and added that "the Communist Government of Hungary has made no similar move to release the thousands of others, including Catholics, Protestants and Jews, imprisoned for no other reason than their religion."

► The Diocese of Pittsburgh will cooperate during the next school year in a project to determine the value of television as a means of instruction. A fifth-grade class at St. Bernard's School, Mt. Lebanon, Pa., will take arithmetic, reading and French with the help of special TV programs. As a control, the other fifth-grade classes will study these in the normal way. Three Pittsburgh public schools, two county schools and two private schools will also participate in the project. Programs will be televised over WQED, a community-sponsored educational TV station.

► The N. Y. State Commission against Discrimination has published an illustrated record, entitled *Article One*, of its ten years of work combating discrimination in employment and public housing. The 64-page, 8½ x 11-inch book shows in scores of photographs how Negroes are employed in a vast variety of skilled occupations. Obtainable free from the commission at 270 Broadway, New York 7, N. Y.

► At the instance of the Catholic Parents' Association of the Netherlands, according to an NC dispatch of July 12 from The Hague, a National Family Council has been founded to protect the interests of the family. The council will consist of five Catholic, five Protestant and one Jewish member, and six members from organizations not religiously affiliated. All will be experts in family matters. The council was set up by the National Committee for Family Affairs established last February by the Minister of Social Work, F.J.F.M. van Thiel.

► An International Study Week on Religious and Human Formation in Dark Africa will be held Aug. 22-27 at Leopoldville, Belgian Congo. It is organized jointly by the International Center for Studies in Religious Education (publishers of *Lumen Vitae*), 184 rue Washington, Brussels, Belgium, and the Documentary Catechetical Center, Mayidi, Belgian Congo, and has the endorsement of the Sacred Congregation for the Propagation of the Faith. Papers and addresses will cover a wide range of topics, e.g., the existence and meaning of monotheism in Africa, African social customs in face of Christianity, the catechumenate, the press and libraries in Africa.

C.K.

Hoping against hope at Geneva

President Eisenhower's hope, expressed in his farewell broadcast of July 15, that he and his colleagues at Geneva might be able to "change the spirit" of postwar international relations must have struck many listeners as "hoping against hope." In contrast to his Secretary of State's consistent playing down of popular expectations, the President seemed to entertain a serious faith that what he called "that one ingredient" missing in all previous postwar conferences might be captured at Geneva. This he described as "an honest intent to conciliate, to be tolerant, to try to see the other fellow's viewpoint as well as we see our own."

There is a rather disconcerting similarity between Mr. Eisenhower's tone of hopefulness and President Roosevelt's confidence back in 1943 in his ability to "persuade the other fellow [in this case, Stalin included] that some idea you had was a pretty good idea." Mr. Roosevelt, as described by his intimate assistant, Judge Samuel I. Rosenman in *Working with Roosevelt* (pp. 401-404), was unquestionably more sanguine than Mr. Eisenhower. Yet the objective observer detects in the President's mood a note of confidence which the facts hardly warrant.

The business at Geneva, where the Big Four are meeting as we go to press, is to find some way of deflecting the East and the West from letting their grave antagonisms erupt in war. The trouble is that the Soviet system is committed to a policy of destroying capitalism by war. In the *History of the Communist Party of the Soviet Union*, "just wars" are defined (pp. 167-8) as wars "to liberate the people from capitalist slavery," including colonies and dependent countries under the "yoke of imperialism." Whether or not the President is fully aware of it, this is the Soviet "viewpoint" about peace and war. It is hard to see how the West can show itself "tolerant" towards a policy aiming at its destruction.

At the same time, exponents of a system like Soviet communism cannot always vigorously implement their policies. They have to deal with the facts of power politics. Especially when they are under severe pressure by those whom they would destroy, as they now seem to be, they have to resort to negotiation to get a breathing spell. Having failed to halt the rearming of West Germany and its entrance into Nato, for example, they would naturally like to cut their losses by negotiation. Both sides are under some compulsion by public opinion to try to reduce tensions.

We can therefore hardly refuse to enter into conversations, since the only alternative to talk seems to be war. These conferences offer one advantage in that they at least defer resort to arms. Our hope is that, with the divine assistance for which the President asked us all to pray, the West will be able to use the time it thus gains to keep strengthening itself so as to ward off war indefinitely.

EDITORIALS

Ridgway's misgivings

The grave criticisms of our military policies contained in Gen. Matthew B. Ridgway's June 30 farewell letter to Secretary of Defense Wilson have been snowed under by the bales of dispatches from the Geneva Conference. It was, in fact, only after the *New York Times* had managed on July 14 to publish what the retiring Army Chief of Staff had written that Mr. Wilson released the text of the letter.

One reason why the general stated his criticisms in so full and forthright a way was his resentment of the political pressure to which he had been subjected to get him to retreat from his previous objections and to come out publicly in support of the Administration's defense posture. He made it crystal clear that, in his opinion, the "military advisory role of a member of the Joint Chiefs of Staff" was limited to giving "professional military advice."

This advice should not, he feels, be affected by what any Administration's over-all defense policy might be, since the over-all policy is determined by political and economic, as well as purely military, factors. This was obviously General Ridgway's answer to the President's rather sharp rebuttal that his views on defense policy were "parochial."

Ridgway contends that U.S. military preparations are too exclusively preoccupied with the means necessary to win a general war. He is convinced that military manpower cuts (notably in ground troops) and other so-called economies have deprived this nation of the conventional military power it needs to carry out its varied commitments, including defense against violence in less than a general war. Specifically, he objects to what he regards as excessive reliance on air power and nuclear weapons.

Secretary Wilson replied that the general had overlooked our tactical atomic weapons and the manpower resources we have in reserve. On tactical atomic weapons he may have a point.

As for the reserves, however, the Administration is in an anomalous position. Our manpower cuts were predicated on the adoption by Congress of the Administration's strong reserves proposals. It is now obvious, after both houses have passed reserves bills which they are composing in conference, that Congress has greatly weakened the Administration's proposals.

Mr. Wilson has not explained how the manpower cuts can still be justified in view of the failure of Congress to follow through on the reserves.

Ignatius
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July 31, marks the anniversary of that day when the President died. The presence of him. We commemorate under the deeply affected some extent.

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Ignatian spirituality: seeing God in everything

July 31, the feast of St. Ignatius of Loyola, this year marks the beginning of the 400th year since the soul of that extraordinarily practical-minded mystic ascended from his little room in the Eternal City into the presence of the Lord who meant everything to him. We begin on Sunday, July 31 a year of special commemoration of this rather small Basque saint who, under the evident direction of God's providence, has deeply affected the course of modern Church and, to some extent, even secular history.

Born in the little town of Azpeitia the year before America was discovered, Ignatius grew up in the dour mountain country of Spanish Guipúzcoa. He became a knight, was wounded in the wars and, during a long convalescence, fell in love with Christ's cause. Determined even at the age of 33 to fit himself for an apostolic life, he learned his Latin and his philosophy as a Johnny-come-lately scholar in three universities. It was at Paris, which awarded him the degree of master of arts, that he recruited the first handful of companions for what later became the Society of Jesus.

The tremendous spiritual adventure of this remarkably modern saint is told in the dry, orderly pages of his plan of spiritual retreat, the *Spiritual Exercises*. No one knows how many tens of thousands of men and women have reshaped their lives in spiritual retreats given according to the Ignatian method. St. Ignatius is now the Church's official patron of such retreats.

To his sons in the Society of Jesus St. Ignatius is not just a remote and hallowed memory. He is a felt force. Both his administrative genius and his fatherly love have endured through the four centuries since he planned the first Jesuit colleges, parishes and foreign missions. Though Ignatius died in the mid-16th century, he was a modern man.

Nothing truly human was alien to Ignatius of Loyola. This was because he knew that nothing human was outside the frontiers of the kingdom of Christ. He insisted that we should constantly see God in all things. He revered things because they all led by diverse paths to the one goal—God. The very first lines of his *Exercises* tell us about the proper use of "creatures" and how they are all ordained to help us attain the end for which we were created—the praise, reverence and service of God.

These Ignatian principles were not simply for the hours of prayer. They were directives for action. As his society unfolded, century after century, his priestsons quite naturally became, not only philosophers, theologians and humanists, but astronomers, seismologists and even explorers. In our age many of them are organizers of labor schools and other social works, journalists and, here and there, directors of radio stations. Whether at home or on the foreign missions,

in the parochial, missionary, educational or social-action apostolate, they have followed the Ignatian principle of trying to see God in all things.

Perhaps the spiritual lesson we need most to learn from St. Ignatius during the year culminating in the 400th anniversary of his saintly death is that of his Christian prudence, his supernatural instinct for seeing God's holy purpose in all things, his ability to adapt all suitable means to the one towering goal of "restoring all things in Christ."

"Tempora mutantur . . ."

Two recent tidbits of news sent us amusedly paging through a yellowish, eight-year-old file marked "Industry-wide Collective Bargaining."

As we anticipated, we found there a trenchant article by Walter B. Weissenburger, at that time executive vice president of the National Association of Manufacturers, which listed no less than ten reasons why industry-wide bargaining was destructive of individual freedom and of the American system of private enterprise. We uncovered a punchy editorial by James H. McGraw Jr., head of the McGraw-Hill Publishing Co., which called bargaining between a union and an entire industry a "death-trap for business, suicide for free labor." We also noted a characteristically stirring essay by Walter Reuther, who not long before had been elected president of the United Auto Workers, which castigated the heads of the auto companies for opposing industry-wide bargaining and called it the UAW's "most important economic objective."

All this, as we say, happened back in 1947, when businessmen, with some exceptions, were maneuvering to insert a ban on industry-wide bargaining into the Taft-Hartley Act and labor leaders were striving with equal resourcefulness to thwart them.

Against this background, the reader will understand that the news items which recently attracted our attention were richly ironical. One of them quoted Henry Ford II, head of the Ford Motor Co., as saying that he was "very much in favor of industry-wide collective bargaining." Though he could not be sure how it would turn out in the auto industry, he told the *Detroit News* on June 20, he would like to see it tried.

The second item recorded Mr. Reuther's reaction to Mr. Ford's proposal. Said Mr. Reuther: "The UAW is opposed to industry-wide bargaining." The head of the Auto Workers and of the CIO, now eight years older than he was in 1947, explained that "it is just a way to make small crises into big crises."

Though the NAM, which no one has ever accused of being overly receptive to new ideas, no doubt remains of the same mind about industry-wide bargaining, it may not be inapposite to quote the old Roman who said: "Times change and we change with them." And isn't it intriguing to find Walter Reuther and the NAM standing at long last shoulder to shoulder?

Khrushchev's decree on atheistic education

Serge L. Levitsky

THE SOVIET PERIODICAL *Novy Mir* does not like AMERICA; it detests *Thought* and *The New Scholasticism*, and it does not particularly care for Fordham University's Institute of Contemporary Russian Studies. The Communist polemicists seem to have some difficulty in explaining to their readers why, in an age when "all roads lead to communism", and the bourgeois world is "approaching its final disintegration," the doctrines transmitted by these channels of American religious thought are finding an ever growing echo among Americans, particularly in institutions of learning.

It is even more disturbing to the Communist theoreticians that in the Soviet Union itself, where citizens have had the advantage of nearly four decades of atheistic education, the "crude and childish fairy tales" of the clergy continue to find willing hearers.

ATHEISTIC EDUCATION MISSING FIRE

Enough has been written of late in the Western press about the revival of religious feelings in the Soviet Union and particularly among Soviet youth. Soviet commentators do not deny this tendency and consider it as a serious problem. Why do Soviet school children "imitate the grownups" and attend religious services? Wherein lies the reason for this "trend toward mysticism" among a section of Soviet students? Party officials blame the war with its sufferings. They explain that pre-revolutionary ideologies still survive in the consciousness of some Soviet people. Soviet pedagogs complain that a certain individualistic trend has developed among Soviet youth which makes teen-agers an easy prey for the clergy. Individualism, they believe, engenders feelings of depression, helplessness, nostalgia, which in turn lead to the desire to seek the protection of supranatural forces.

The crisis in Soviet materialist education has become so acute that the secretary of the Communist party, Nikita S. Khrushchev, was forced in November, 1954 to issue a decree in which he pointed out the urgent necessity of redesigning the bases of atheistic education in the Soviet Union.

The focal point in Khrushchev's decree was the affirmation that the Communist party, which is based on the scientific theories of Marx and Lenin, cannot remain neutral and indifferent toward religion. He exhorted the Soviet propagandists to direct an unrelenting ideological battle against religion by educating the Soviet people in the spirit of the materialistic concept of the world and by substituting scientific atheism

Dr. Levitsky, born in Czechoslovakia, is on the faculty of the Institute of Contemporary Russian Studies at Fordham University. He is a specialist in international and Soviet constitutional law. After graduating from the University of Paris in 1948, he taught (1948-50) at the School of Slavonic Studies at Oxford University. In 1951 he took his doctorate in law at the University of Paris. He came to Fordham in 1952.

for the legends and fantastic fictions which are the basis of religion.

Since the publication of this decree a whole literature has accumulated around it in the Soviet Union. These writings throw an interesting light on the measures proposed to implement the decree, and give us some pertinent samples of attacks on religion according to the "new look." Actually, there is nothing fundamentally new-look in the arguments used. Characteristic is the insistence that the "battle of ideas against religion" should not be confused with personal attacks on the clergy which may hurt the feelings of the "believing" segment of the population.

Various ways and means are suggested by the exponents of Marxist ideology to carry out the new campaign of systematic materialistic education. Comrade Chernyak, emerging from obscurity to write an article in *Novy Mir* for March, 1955, seems to be scandalized by the suggestion of "the American Catholic 'scholar' Ryan," that all scientific disciplines, from mathematics to biology and psychology, be studied from a religious approach, and sees in this a good proof of Catholic machinations to establish American domination over the world. His colleague V. L. Kotel'nikov, has less scruples. Explaining (in *Geography in School*, January, 1955) how the Khrushchev decree on religion should be implemented in the geography classes of Soviet schools, he insists that a truly systematic and scientific atheist education will bear results only if the entire system of education is permeated by an atheist spirit, and if a materialistic approach is adopted in the teaching of all disciplines (not only geography), as well as in extracurricular activities—parties, excursions, camp fire addresses, marches, etc.

OBJECT LESSON: GEOGRAPHY

In the last paragraphs of his article, Comrade Kotel'nikov is more specific about how to couple geography and atheism. Following the traditional cliché of Soviet journalists, he first engages in an exercise in Socialist criticism and auto-criticism. He reaches the sad conclusion that atheism is systematically ignored by teachers in geography classes.

Even the specialized press, he complains, has published only one or two articles on the subject since 1934. Take Comrade Vavilina, for instance. She wrote an article on how to teach children about climate and atmosphere. Yet she made no reference whatever to the correct atheistic approach to these topics. Nor did it occur to Comrade Pancheshnikova that her article

on "How to Study Africa" offered an excellent opportunity to discuss atheism. V. I. Zhdanov, A. Polovinkin and others may have written excellent articles on geographical topics, but none of them seems to have anything to say on how closely the climate or the earth's surface, or whatever their topic may be, is connected with Marxist teaching on atheism.

What suggestions does Kotel'nikov make to improve the atheistic treatment of such subjects? There is, he says, no general recipe. Every teacher ought first to make a preliminary survey of the customs of people in the locality in which the school is situated and study their peculiar ways and habits before drawing up plans for the campaign of atheistic education.

Thus, in one locality the people may still celebrate religious holidays. If so, the teacher will do well to await the next holiday and then explain the "real reason" why that day should be celebrated: the birth of the summer after the winter solstice (Christmas); the day of the spring equinox (Annunciation); the day of the summer solstice, or triumph of summer (Trinity Sunday), etc. The teacher must also demonstrate how the Church, in an attempt to retard the progress of science, falsified scientific discoveries whenever they contradicted biblical fairy tales and utilized these falsifications to prove the truth of biblical prophecies.

It is even better if every teacher plans his anti-religious campaign in collaboration with teachers of other subjects, such as literature, biology, physics and history. Atheistic education can then be carried out truly systematically. As far as geography in particular is concerned, some topics of the syllabus, according to Comrade Kotel'nikov, are ideally suited for incorporation of atheistic themes.

Thus in a lecture on the surface of earth, the Christian myth of the creation of the world may be conveniently exposed by pointing out the centuries-old geological processes by which mountains are formed. The lecture on the waters of the earth can convincingly prove the fallacy of the story about the deluge. The lesson on the shape and the magnitude of the earth can be 100-per-cent atheistic. Even an elementary explanation of the solar system, of the changing seasons and the succession of day and night will destroy biblical fiction. In the discussion of the weather and of the climate, the legends about Almighty God who sends rain or drought down on earth will be unmasked for what they are.

In the sixth, seventh, and eighth grades, the study of nature, population and forms of economy must be accompanied by the refutation of the Old and the New Testament stories about man and the land he lives on. The Bible does not even suspect the existence of such territories and continents as the Americas, Australia and parts of Africa and Asia. Yet the Church

claims it was written by men who were inspired by a God who knows everything.

In the ninth grade, where political and economic geography of the capitalist world is taught, atheist education must consist in the proper illumination of the reactionary role played by the Church in capitalist countries.

Above all, Comrade Kotel'nikov remarks, geography teachers must avoid following the example of some of their younger and inexperienced colleagues who consider atheism to be a separate discipline, not related to geography. These unworthy pedagogs usually conclude their geography classes with the following words: "We have exhausted the topic of today; now let us take up the topic of atheism." On the contrary, the author concludes, the topic of the lesson itself must provide both the material and the occasion for atheist education.



EXTRACURRICULAR ATHEISM

Yet teaching atheism in school is not enough. Geography teachers must continue exposing religion even outside their classrooms. There is a wide range of topics on which they can lecture in discussion groups, public meetings and clubs where they can also reach the parents of the pupils. Kotel'nikov proposes a list of such topics: "How Science Presses the Powers of Nature into the Service of Man"; "How Science Determines the Age of the Earth"; "What Governs the Climate of our Region?"; "What the Authors of the Bible Teach about Geography, and What Modern Man Knows about It"; etc. Each of these titles, Kotel'nikov says, offers an excellent opportunity for Soviet teachers of geography to do their share in destroying, once and for all, the fables of the Bible and the superstitions of religion and giving Soviet people a sound, scientific, materialistic outlook on man and his world.

Apart from their lectures, geography teachers should regularly contribute articles to the leading Soviet geographical publications and to the general press on scientific atheism.

Kotel'nikov's article does not mention teaching of atheism in the geography classes of universities and other institutions of higher education. The reason for this omission is that the Soviet review *Geography in School* specializes in secondary instruction only. But we know from George A. Taskin, who spent nearly a decade teaching economic geography in Soviet universities and teachers' colleges and now lectures on the same subject at the Russian Institute of Fordham University, that up to 18 per cent of the total amount of teaching hours in the geography departments of Soviet universities, and up to 12 per cent in similar departments of the teachers colleges, are taken up by the so-called "philosophical and economic disciplines." It is here that the students receive advanced indoctrina-

nation in Marxism-Leninism, including "scientific atheism."

Geography, of course, is only one of the subjects which must be taught from the materialistic point of view in Soviet Russia. All other disciplines without exception are given the same treatment. Nevertheless, despite nearly four decades of this type of education, the "Soviet man" is still reluctant to abandon his religious outlook on the mysteries of man and of the universe. No wonder that Communist propagandists are becoming more and more carried away by outbursts of a helpless anger in their attacks on religion and its exponents.

Lights and shadows of the parish census

James P. O'Shea

THE PASTOR in Henry M. Robinson's novel *The Cardinal* had an unique requirement for his new curates: men "with big feet and strong arches." Purpose? To hike flights of stairs in taking the parish census. Having pounded miles of pavement and climbed mountains of stairs, I must agree with the foresight of the reverend pastor. The prospect of sore feet did not appeal to Mr. Morton's curate at first. Neither did it strike my fancy. Like him, I soon discovered that golden souls were often waiting at the top of that very next splintery flight.

This is not intended to be a sociological study of parish life here in the nation's capital. The limitations of my knowledge and experience preclude any such rash venture on my part. Rev. Joseph Fichter, S.J., has handled that aspect already in his provocative study of parish life, *Southern Parish*. Rather it is a summary of major impressions that have somewhat jelled in my mind as the result of nearly three years of parish census work in this city as a seminarian. You might call it "musings of a census taker"—thoughts that formed on the way back to the seminary on most Sunday afternoons of this period. To give credit where credit is due, this is not a one-man report, though one man writes it. In general, the conclusions are in accord with the opinions of my confrères, though, of course, responsibility and expression are personal.

Our superiors seek to provide us with the widest possible opportunity for catechetical work outside the regular course of theological studies. Here at Holy Cross, the religious seminarians engage in close to seventeen different projects. They range from visits

Mr. O'Shea, C.S.C., is a seminarian at Holy Cross College, Washington, D.C.

with the patients at St. Elizabeth's, a sprawling Federal mental hospital, counseling work at the National Training School for Boys, catechism classes with poor Negro children in the slums within easy walking distance of Congress, to census work at some of the nearby parishes. All these works are under the direction of the chaplains and pastors concerned. We are invited to help; we welcome the opportunity, both for the sake of the work itself and the experience it gives us.

RINGING DOORBELLS

Shortly after the reception of tonsure, everyone has the choice of a project. I was given my third choice—census. At first it did not seem to have the appeal of the other works. Just going from one ordinary, commonplace home after another. How boring it would be. How wrong I was.

That very first "ordinary, commonplace home" remains distinct in my memory after three years and several hundred similar homes. With some reluctance a late-middle-aged man invited us into his living room. After straightening out our rank in the hierarchy (we wear the Roman collar on our catechetical tours) we began the usual questions: "Name? Baptized? Confirmed? Married in the Church?" Just the usual information for the pastor.

"Mass regular?"

"No."

"How long has it been?"

A pause, the man was hesitant, then: "Oh, about twenty-five years."

I could feel my color rising. "Twenty-five years!" My older companion, a second-year theologian and the one asking the questions, did not move a muscle. "That is real control," I thought. I gazed admiringly and was thankful that I was not there alone.

"Any particular reason why you do not get to the sacraments?"

"No, nothing in particular," the man offered.

I was more amazed—more embarrassed—and silent as a clam. To avoid an impasse, my companion sought to steer the conversation around the corner for a breather. Sports came up. The man had seen Notre Dame play Penn the day before. The Irish just managed to get by.

"They aren't getting the men they used to," he said. "All those coal-town boys. They were small compared to Penn."

"Yes," we agreed, "it looks like a tough season." (ND won eight and lost two that year.) And then, striving to be delicate, "What about getting back to Mass?"

"Look, I'll be honest with you men. I don't want to."

"Well, would you mind if one of the priests from the parish came over? No harm in that."

"No, don't send him over," the man objected. "I won't let him in." It would be edifying to report that at this juncture I thought of something that reached

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the man's heart. It would be gratifying to say that I had an inspiration that broke the deadlock. But I did not. I remained silent, at a loss for words. Our welcome was wearing thin. We stood for a moment in the doorway.

"Look, don't take this wrong," my buddy said, "but if you ever get really sick don't hesitate to call a priest. It is never too late."

"Well, maybe. I'll think about it, Brothers." (Most people call us Brothers, since they know that we are not priests and hesitate to use our first names.) "Good day."

That was my first census call. It is easy to see why I remember it. This is not to imply that every home or even a large minority of homes have such spiritual tragedies in their midst. Far from it. Examples of honest, hard-tried, unashamed virtue are by far the more common picture.

Perhaps I am an optimist. Sometimes I wish that we could canonize a whole family where the youngsters all have their little tasks, the father works long and hard, the mother sews, washes, cooks, bathes, cleans and feeds her brood with the most concrete, self-sacrificing devotion. A home where Mom passes up a new bonnet so that Sis can have a nice dress for Sundays. No maids in these homes. No tiger skins tacked over the mantle. No butlers with drinks on a silver tray, while my lord gazes with affluent composure into the glowing fire. *These* are the average, rock-ribbed, faith-living Catholic homes.

CHRISTIANS AND COLOR

Washington is a city with many problems, most of them usual in a city its size. Not the least is the question of racial segregation and integration. You are not long on census before you meet it. The city does not have the record of violence and riots that have marred the peace of other larger cities. The general reaction of whites might be called "the backyard policy." "You stay in your backyard and I'll stay in mine." Naturally, I am speaking of the Catholics that I have met. It is not everybody's way of thinking. But neither is it unrepresentative of general attitudes.

It makes little difference to too many people that the Negro moving in down the block is economically and education-wise their equal. The parishes that I have worked in are at present having a large and growing influx of Negroes seeking better homes, cleaner streets, purer air than can be found in the low-lying slums. In my experience, it has not been uncommon to pass through a block on Sunday where a respectable, hard-working, honest-living Negro couple has just moved in. Within a week or two the whole block is alive with a forest of big, white "For Sale" signs on almost every lawn. The few that show some sense in holding on to their homes are soon

induced to join the migrants. All their friends have left the block and they *will not* be friends with the colored.

Washington has mushroomed more than 25 per cent since the war—most of the growth taking place in the suburbs. This is the refuge of the whites from the city. Here they hope that private real-estate developments and zoning laws can exclude the Negroes. But Negroes constitute more than 50 per cent of the population of the city. Statistically, it is like trying to run away from your own shadow. With the U. S. Supreme Court decisions of recent years, even these thin walls will be breached in time. Work with "them"? Yes. Go to church with "them"? I guess so. Live on the same block with "them" as Christian neighbors? Not on your life! Needless to say, genuine practice of the Catholic doctrine of the mystical body takes a back seat.

LEAKAGE

Hardly a census Sunday passes that you are not again brought face to face with the sources of the greatest leakage from the Church—the mixed marriage and the invalid union. From three years of census there is little doubt in my mind that this is the great *spiritual* pastoral problem. There are many other worries sufficient to turn a pastor

grey—who can ignore the light and heat bills for the school? But the above two have the widest possible malignant effects for the parties concerned, for the children and even for society itself. Notice that I speak about mixed marriage *and* the invalid union. There is no attempt to equate the two. For the former can be valid and lawful for Catholics, while the latter, it goes without saying, means that the partners are leading a life of sin.

Problems requiring the pastor's attention average out to about one in six or seven cases. In one out of four of the latter, the issue is usually the lapse in faith of the Catholic party of a mixed marriage or the refusal to educate the children as Catholics, despite the promises, or an invalid union with a non-Catholic or a divorced person. How often has the non-Catholic party sat in uneasy silence or left the room in obvious displeasure. Frequently it is clear that any discussion of religion has a "Thin Ice" notice plainly in view. The example that all too often is given to children where the parents are divided or indifferent in the most fundamental relation in life, that of man to God, is no preparation for a healthy religious life.

Besides the obvious fact of serious scandal, the parties in an invalid union present a bothersome problem to Catholics that know of their case. Let me say here that it is very rare for a neighbor to offer adverse criticism of another to the census taker. Most people have enough good sense and charity for that.



But the fact that such couples do go along in apparent ease while defying the law of God does cause some pain to the devoted Catholic. I use the word "apparent" advisedly, for I have seldom met a couple in an invalid union who were completely at peace in their conscience about their state. More often than not, a spiritual blight or paralysis has almost frozen out the protests of conscience. Almost, but not quite. The quiet voice comes back at times to plague their reflective moments.

Most of these unfortunates are not without feelings of guilt about their condition. Seldom are they active and convinced members of a Protestant group, recent surveys to the contrary notwithstanding. They would like to get back to the Church, but they will not. They would wish to receive the sacraments, but . . . The truth of our Lord's words are surely seen in reality. ". . . the flesh is weak." Whatever the cause, or rather the excuse, for the lapse from the faith, the spiritual ruins left in the wake of these unholy unions are well-nigh countless.

For the seminarian the daily fruits, the daily graces of census are indeed great. There is the experience

that comes from such contact with souls, the firm, Christlike compassion that must be shown them. The sight of the spiritual harvest waiting for the reapers spurs you to master your studies so as to present Christ's teaching integrally and reasonably. It challenges you to be worthy of the respect and trust of the faithful, as their priest, their advocate at the throne of God. It demands of you a total dedication of mind and heart to Christ, the Lover of souls.

For the parish the benefits of the census are manifold. It unites the people more closely to the Church by showing them that the clergy are willing to come out of their rectories to understand the stark problems in their lives. It brings the "cloth" into friendly contact with inquiring Protestants who are understandably hesitant to ring that rectory door bell. In many ways too numerous to mention, the census aids mightily in implanting the kingdom of God more firmly among men. We follow, however imperfectly, the divine example of the Saviour who crisscrossed Palestine with His travels in search of souls. There are really no ordinary, commonplace homes. In every home the race for eternal life continues.

Another chat with contributors

Robert C. Hartnett

FIVE YEARS AGO the present writer, having by that time waded through at least 2,400 manuscripts in his two-and-a-half years as Editor of this Review, put together a few suggestions for prospective contributors ("A chat about contributors," AM. 5/27/50). Since then at least another 5,000 manuscripts have passed over his desk. The urge is again upon him to play Dutch uncle, not to experienced writers, of course, but to the many people who are of a mind to try their hand occasionally at our kind of journalism.

Lest anyone detect in these lines a note of discouragement toward budding journalists, let's make it plain that, generally speaking, an editor likes to receive manuscripts. It is only by winnowing bales of them than he can come up with enough timely and varied articles to answer his editorial needs. For an editor, reading what the mailman delivers is like prospecting for oil. It's his business.

At the same time, those who submit unsolicited articles to a review like AMERICA (and, I dare say, to scores of other publications) could save themselves an enormous amount of time and effort if they would take heed of such simple suggestions as the following.

1) *Acquaint yourself first-hand with the publication before submitting a manuscript to its editor.* It is really amazing how many people waste time, ef-

fort and postage in sending us manuscripts completely unsuited to our kind of journalism. They will send in an elaborate article on the latest methods of milking cows, complete with photographs, wholly unaware, apparently, that the subject does not concern us and that we do not run pictures.

Then they will send us articles on subjects more appropriate to our editorial purposes, but two, three or four times too long for us. Even writers acquainted with this Review do this. It makes a very bad impression on the editor. Anyone with an iota of journalistic experience knows how to measure the length of what appears in any publication. All he has to do is count the number of words or spaces on a few typical lines in one of our articles and the number of lines in our columns. The rest is simple multiplication.

Others will keep themselves to the proper number of typed pages, double-spaced (about six and a third for one of our two-page articles) but will cheat by not allowing for normal margins of about an inch and a half at both ends of their typed lines.

Printing costs a lot of money. If the writers had to pay for it, as the publisher does, they would quickly learn to economize in the use of language. This is especially true of letters to the editor. Most of the communications we receive could be expressed in from two-thirds to one-half, at most, of the space the writers use.

It might help if all writers remembered that editors have to evaluate what they write in terms of how much the writers say in a given amount of space. We receive many articles and letters which we would be happy to publish if the authors had taken the trouble to concentrate the substance of their message in half the space they took to express it. After all, a lot of other people have things they would like to get off

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their chest, too. Professionals express the maximum of thought in the minimum of space. The amateur will take twice the space to comment on an AMERICA editorial, for example, that we took for the editorial.

Some times an editor wishes that his review had escaped inclusion in those "market guides" for free-lancers. The proportion of obviously unusable stuff we get from habitual free-lancers sometimes seems to run close to 100 per cent.

2) *A weekly journal of opinion is a weekly journal of opinion.* This means that it does not publish fiction, history, biography, autobiography, the "how grand my grandmother was" or "why I like trout-fishing" type of article. We cannot even use an article proving that Christ established the Catholic Church. Why not? Simply because our readers do not subscribe to AMERICA for that sort of information.

We have a very special job to do, a very big job, which requires more space than we have at our command. This job is to comment on, to analyze, to evaluate, in terms of Catholic teaching and the relevant learned disciplines, *what happens week by week*. Even in Feature "X," the veranda we introduced for more informal discussions, we have to stick to what has a timely moral or religious significance.

3) *Don't write a second-hand article "answering" somebody else's article.* This is merely playing leap-frog over the original writer's back. The process is endless. What's wrong with it? A gross lack of origi-

nality. The number of interesting subjects waiting to be written on is immense. Journalism means digging them up and presenting them in an inviting, substantial way. The place to comment on what others have dug up is in "Correspondence."

4) *Journalism begins only after you have your content lined up, perhaps even written out in rough draft.* At least 50 per cent of the merit of a piece of journalism lies in the manner of presentation. Four-fifths of the manuscripts we receive are either all presentation, with no real substance, or all substance, with no real presentation. There is no use sending us a manuscript which has not been carefully prepared on both scores. A very common fault in presentation is either not having any introduction at all or (very often) making several passes at an introduction. A lot of manuscripts get going only on page three.

5) *Watch the little things.* Identify persons you name. Don't mention Rajendra Prasad as if he were as famous as Arthur Godfrey. If you name a book or an article, give the correct title, author, publisher and date. Make sure of your statistics by checking them and letting the editor, if not the reader, know where you obtained them. Taking trouble over little things is a courtesy to the editor, who has to do the work you carelessly fob off on him.

Writing is an art. Every art means taking pains. Somebody has to suffer. Shouldn't he be the writer rather than the editor or the prospective reader?

Grace and the play

C. E. Maguire

Graham Greene, writing in the December 1, 1954 *Punch*, discussed the toning down of Scripture for the young, remarking: "We are cutting Kings/ Of barbarous things/ For Convocation feel/ Your tender child/ Should not be defiled/ By an-incident-in Jezreel." He ends: "We won't let the little ones know/ More than a modified version of Golgotha/ Two thousand years ago."

There is a curious resemblance between this and *Commonweal's* explanation (Dec. 24, 1954) of the rapid New York demise of Greene's play *The Living Room*, and especially its editorial comment on Brooks Atkinson's inability to follow the play's argument. "We can apparently," said the *Commonweal*, "no longer grasp the meaning of spiritual anguish or pain in our drama." We, like our tender children, need a modified version.

It seems to me that it is not "the meaning of spiritual anguish" that Mr. Atkinson missed. He did say quite plainly in his review of the play Nov. 18,

Mother Maguire is professor of English at Newton College of the Sacred Heart, Newton, Mass.

LITERATURE AND ARTS

1954: "All we know really is that sin causes pain—something that many people know before the curtain rises," including, presumably, himself. But he undoubtedly missed something in the play. Perhaps its closing reopens the much larger question of the "Catholic" play, *i.e.*, the play which deals specifically with the problems of a Catholic.

These problems appear to us Catholics so fundamental and so obvious that we tend to be impatient with those who see them as abstruse or even abstract. They *are* fundamental; but are they obvious to an ordinary audience? How far can we succeed in presenting "Catholic" problems to the general public? That is, of course, in such a way as to ensure that the public will listen. To say "Catholic" problems may imply that our problems differ radically from those

of non-Catholics. The plain fact is that they do; not because we have a private moral code, but because we insist on the validity of that code when almost everyone has watered it down. To portray a soul caught in the agonies of trying to adjust to that code in a world which repudiates it is, almost inevitably, to convey a grim impression.

It is that impression which Mr. Greene conveyed to Mr. Atkinson, who protests that "there must be simpler and more joyful ways of expressing faith in God." Since such an impression was given, it seems worth while, even after so many months, to reflect on *The Living Room* in terms of this problem.

Was Greene trying to "express faith in God"? Not precisely. It would be more accurate to say that he was trying to create a work of dramatic art out of the struggle of a human person trapped between her desires and—well, and what? The will of God? That is the correct answer; but it is probably not the answer that would have occurred to most of the American audience. To many it must have seemed that it was the "narrowness" of the Catholic Church against which the girl struggled in her longing to enjoy a forbidden human love. To more, perhaps, it appeared that what stood between her and happiness was simply the conditions of her home. If she had not walked into that grotesque living room in the first scene; if those melodramatic aunts had never come to represent to her "the good people," might she not have gone on "in sin," but happily unaware of it? The answer is certainly not so simple. But the presence of the aunts, the grisly house, even the crippled priest blur the central issue. The girl seems, despite her convent education, to have little sense of sin. It is her odd relatives who bully her into defiance and give her the sense of guilt she might otherwise have escaped.

In general it may be said that the clear-cut, right-and-wrong choice is blurred by accidentals. But in real life it often is. One may question whether it must therefore necessarily be so in drama. The complexity of life cannot without artistic loss be ignored; but selection of detail should, within this complexity, trace a clear—at least a perceptible—pattern.

Elliot Norton, reviewing the play in Boston, called it a tragedy. It is hardly that, for the central character is merely pathetic. Everything is stacked against her to an inhuman degree, and she is not portrayed as a person of strong spiritual resources. The macabre note which Tennessee Williams achieves by the neurosis of his characters, Graham Greene has here achieved by the horror of his circumstances. The play suffers, accordingly, as a "picture of life," even more as a picture of "Catholic" life.

Brooks Atkinson was moved to comment: "Graham Greene can certainly make religion sound difficult."

And indeed, though it can often be difficult enough, it can hardly—this side of the Iron Curtain—be often as difficult as Greene here makes it. If in any form of fiction (including the drama, which is fiction directly presented) an individual's story has value in so far as it expresses general human value, the singularity of Rose's story in *The Living Room* may be regarded as a defect. One can sympathize with Greene's objections to cutting barbarous things from Kings and hushing up incidents in Jezreel, without thinking that the polite nightmare he has here created is any parallel to what happened on Golgotha two thousand years ago.

William Arrowsmith, talking of T. S. Eliot's *The Cocktail Party* and *The Confidential Clerk*, suggested that these plays are weak because they make the characters not worth regenerating—at least, not of sufficient interest for the audience to care whether they are regenerated or not. Eliot might well retort that the whole mystery of Christianity is, in a sense, just here: that Christ was willing to die to regenerate such souls; that most of us, probably, belong in the category of such souls. But is this mystery the proper subject of drama as our century practises it?

We are back to the original question: given the problems—or even the truths—of religion, how are we to present them to the general public? Interest and conviction would have to center about the religious core of the play, and in such fashion as to make clear the truth involved. The truth involved in *The Living Room* is, if one may judge by *The Heart of the Matter* and by evidence in Greene's other books, the mercy of God, who can and will snatch brands from any conflagration or any heap of embers. Unfortunately, what is left with many of the audience is rather the impression that God might have done better to ease up the circumstances in the first place, and that if anyone needs to be forgiven, it is God Himself.

There is a correlative danger suggested in an English review of a recent Catholic novel. "To the lay reader," the reviewer notes, "Catholic novels present a difficult problem. Hovering over the scene of action is a conception of life which somehow explains or excuses the characters in a way not deducible from their temperaments or actions." Here is the case—not of man's being victimized by God's arrangements—but of his being let off too easily because of some supernatural inside track not open to the ordinary man. Reliance on this "smug hocus pocus" makes the Catholic even more irritating and silly than he would seem as a victim.

Appearances to the contrary notwithstanding, my aim is not to condemn Greene's failure (if it was one), but to underline the precise difficulties of writing and presenting the Catholic play, and to suggest that per-



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haps we cannot hope to write a successful one in the present tradition. This is not a counsel of despair, nor is it very original. E. I. Watkin has put forth the theory that religion is by its nature out of place in drama, since tragedy precludes solution, and comedy, except in the rather large Dantean sense, is inappropriate. Whether tragedy precludes solution is a question on which opinions may differ. What touches the tragic formula more nearly is that few now believe man has the dignity and power necessary to create the tragic effect, and that—if Greene and Eliot are any reliable evidence—what we ourselves wish to stress today is man's need of mercy, which is perhaps better stressed by drawing attention to his helplessness.

In the modern dramatic convention, it is motivation that matters, and the element of grace, so necessary in the conduct of Christian life, is the hardest to handle. It is apt to seem, as in Greene's play, a kind of divine impertinence, a lessening of man's dignity by pulling him by main force out of a situation in which divine power, if it exists, should not have allowed him to become involved.

Francis Fergusson interprets Aristotelian "action" as a "movement of spirit" through suffering to freedom and understanding. Of course, grace is involved in this process, but the center of interest for the audience is understandable human reaction to understandable stimuli. God and the devil may fight for the soul, but what we see is man yielding to one or the other, and the outcome must depend on man, not on undeserved or unforeseen divine interventions. In *The Living Room*, Rose fails but is forgiven because the fight was unfair from the first.

This is not playing the dramatic game fairly either. It smacks of the *deus ex machina*. It brings in God at the end when He has not been allowed a part earlier. But even if He had been allowed in earlier, He would have had—in the modern convention—to work through

human instruments. Paul stricken on the road to Damascus may be to an audience either an allegorical figure or a pathological case. Thomas à Becket, in Eliot's *Murder in the Cathedral*, is superbly successful, but it is not his conversion which is the subject. The subject is the progressive human reaction of an intellect and will operating within a dramatically viable complex of beliefs with which the audience may not agree, but which it can, as Eliot himself has suggested elsewhere, accept as mature.

The indignant objection is: are we to water down our beliefs in order to suit modern infidelity? Of course not; but perhaps we shall have to abandon the drama in its modern form if we wish to make direct doctrinal statements. It is well known that Eliot can say with great success in the lyric what he cannot successfully say in the drama. In the lyric we can contemplate human experience. In drama we must analyze it and make it psychologically acceptable.

Can we make grace psychologically acceptable? I don't know. I do not remember having seen the matter discussed from just this angle. College teachers of creative writing, who hope to develop writers to whom the world will listen, could profitably consider it. Must we abandon the present form of drama as ill adapted to what we wish to say? Is there some expressionistic or pageant or modified-masque form which by its alliance with lyric and therefore with contemplation would be more worth employing for our purpose? Or can we, by working harder at it, retain the present form but confine ourselves to purely human action, eliminating any overt reference to grace, yet preserving a Christian pattern?

And in this case must we not keep away from what I have called specifically "Catholic" problems altogether? Many would, I believe, welcome a more thoughtful and profound discussion of such questions. What better forum for the discussion than the pages of AMERICA?

Confrontation

DEMOCRACY AND MARXISM

By H. B. Mayo. Oxford. 364p. \$5.50

This study differs in a rather significant way from most recent works on Marxism or communism. Prof. Mayo carries through his exposition and critical analysis of Marxism side by side with a parallel exposition and appraisal of democracy. This procedure not only makes for greater clarity at important points, but also brings to the fore the confrontation of systems and ideologies that is surely the crucial fact of our time.

Prof. Mayo's exposition of Marxism is comprehensive and accurate, though it is, of course, possible to question his interpretations in some respects. He omits any extended consideration of Marxian economics, on the ground

that "owing to its instrumental character, [it] is not essential to the understanding of his main theories." But he does conscientiously examine dialectical materialism, the economic interpretation of history, the doctrine of class struggle, the conceptions of party, revolution and dictatorship of the proletariat, Marxism as a philosophy of history, the relation of Marxism and scientific method, and the implications of Marxism for morality and religion.

In every area, the examination is painstakingly scrupulous and the verdict severe. Though he does recognize certain valid insights of importance in Marxism here and there, Prof. Mayo finds it on the whole inadequate, false and misleading—in some aspects, indeed, virtually nonsensical. The paradoxical way in which the moral relativism of Marxist theory turns into the ruthless and overriding absolutism of cause and party is well described.

BOOKS

Of particular interest, perhaps, is Prof. Mayo's conclusion as to the utter incompatibility of Marxism and religion. "Both dialectical materialism and the Marxian social theories," he says,

are at variance with the basic beliefs of Christianity, or indeed with any spiritual view of the universe. To Marx, man is only a social animal; to the Christian, he is that and more besides, and it is the "more besides" which Marx not only ignores but also denies. Man is more than a child of the methods of production; he is also made in the image of God:

a proposition that is quite foreign to Marxism.

The exposition of democracy and the comparison of democracy and Marxism are unfortunately less satisfactory. It is hard to trace the reasons for this defect, but the major factors would seem to be a certain superficiality of analysis, which repeatedly leads Prof. Mayo into cliché and half-truth, and his nervous concern to keep religion out of his theory of democracy.

He entirely overlooks the ambiguous nature of democracy both in concept and historic origins, an ambiguity that has made possible the emergence of what J. L. Talmon calls "totalitarian democracy" in contrast to the Anglo-American kind. And because he (quite rightly) insists that democracy at some point rests on an "act of faith," yet rejects the view that "the moral basis of democracy is insecure and unstable unless it rests upon religious sanctions," he is in the end compelled to make democracy its own absolute and thus convert it into a pseudo-religion, which must necessarily be idolatrous.

The confusion at this point is embarrassingly obvious. "Democracy," he insists, "is at bottom a revolt against authority in the sphere of opinion, belief and conscience"—and yet the authority of democracy, within the terms of the "act of faith" upon which it rests, is not to be questioned. This is not the first time that an initial nihilism has revealed itself as leading to an undue and premature absolutism.

Prof. Mayo concludes his book with some remarks on how to meet the peril of communism and the Soviet challenge to the free world. His analysis and prescriptions in this field are so vitiated by the prejudices of a "ritualistic liberalism" as to be of little or no value.

It is a pity that the treatment of democracy should prove so defective. This ought not, however, lead us to overlook the major part of the book, which deals with Marxism. In this respect, the book is a work of solid achievement. WILL HERBERG

Free men in arms

FROM LEXINGTON TO LIBERTY

By Bruce Lancaster. Doubleday. 470p. \$6

It has always seemed to this reviewer that there was room for a kind of American historical writing somewhere between a purely fictitious rendering of the past and an unvarnished presentation of actual facts which only needed statement by competent research students with the ability for good writing. Perhaps editor Lewis

Cannett's *Mainstream of America* series, of which this volume is one, will present the opportunity for such a development.

Certainly Bruce Lancaster here comes very close to writing that type of literature. There is not a bit of scholarly paraphernalia in the whole book, no footnotes, no bibliography, and yet the over-all impression conveyed is that the author knows just what he is talking about. His descriptions are so real, his narrative so certain, that he writes more like a person



who had been there and seen the various incidents than a man writing long after the events. Such a style is possible only to one who has performed all the drudgery of research with great diligence and yet has that literary sense which enables him to present just enough matter to enliven the reader's imagination.

By a deft selection of material the author has pictured in a very limited space the whole complex series of events connected with the American struggle for independence. His book begins with conditions in the Anglo-American colonies at the end of the French and Indian War and does not overlook much of importance that contributed to the prosecution of the Revolution up to its end, when General George Washington bade farewell to his generals in Fraunces' Tavern in 1783.

In a little more than 450 pages one learns of the temper of the Founding Fathers and of dirt farmers, the debates of legislatures and the maneuvers of campaigns. The reader is transported from the sub-zero winter assault on Quebec to the blistering summer fighting around Camden, S. C., yet one thing follows the other with such apparent naturalness that one never feels that the author is forcing

the parts into the whole. To maintain such unity is worthy of note. Mr. Lancaster does more. Plenty of interesting details and vivid descriptions enter into this clear pattern, which is exceptional in such a fast-moving narrative.

There may be some historians who will feel that Mr. Lancaster has oversimplified the story. He attributes the final outcome largely to the bungling of Lord George Germain, the "King's Secretary of State for the American Colonies and for the American war"; and to the personal influence of George Washington, which won confidence from inexperienced militia and stubborn support from Continental troops and their officers.

Mr. Lancaster does not overlook the treachery of some commanders and the frequent desertions among men of the line. But treachery was rare and explainable from the character of those who practised it. The apparent indifference of the American foot-soldiers who quit and went home sprang from their feeling that the British couldn't win rather than from a lack of interest in how things would turn out. Finally, Mr. Lancaster gives due credit to the help of France for the success of the war.

Despite emphasis on the part played by Washington, the Commander in Chief does not emerge as a mythical being. English generals are often credited with better ability on the field of battle, and the British Tommy and his Hessian counterpart are not underrated. But it is the stamina of the man who, to use a phrase of Nathaniel Greene, fights, gets beaten and rises to fight again, that makes Washington great.

This is a book to be read and enjoyed. It was not written to change learned theories of historians. It was written to delight any American who loves his country and wants to know more about how it began without working too hard in getting the knowledge. It has achieved this purpose.

RAFAEL N. HAMILTON

Old World in the New

FATHER VIKENTY

By Paul Chavchavadze. Houghton Mifflin. 306p. \$3.75

The picture of Father Vikenty is taken from real life; you may quite possibly pass a reasonable facsimile of him on various streets of Manhattan or the Bronx. He will go by in his ample *ryasa* (a sort of full-cut cassock with wide sleeves), pectoral cross bouncing rhythmically, kindly eyes softening the patriarchal sternness of the bearded countenance. It

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has been my privilege to enjoy the friendship of more than one Father Vikenty. I have chatted with them in their own language and heard them attempt mine with the same labored phrases and heavy accent that Mr. Chavchavadze puts in the mouth of his hero.

My impression of the Orthodox priest portrayed in this book is one of genuineness for the most part. He is of a Levitical race apart; sons follow fathers in the priesthood and in turn marry the daughters of other clerical families, till there seems to emerge even a biological type—portly, slow and dignified in movement, sonorous in speech and quaint in Church Slavonic flavor of expression. Father Vikenty fits this pattern, except for his really startling attachment to wrestling and his occasional lapses into action savoring more of the ring than the sanctuary.

The archbishop, too, with his sternness, his obvious detachment and personal austerity softened by an underlying humility, is taken from life. The lay folk who are part of the story are authentic types from the immigrant and refugee colonies, projections of the Old World homeland into teeming America that keep resisting Americanization, until suddenly the new generation jumps to the other extreme in protest.

The people immediately surrounding the priest, however, I am charitable enough to consider caricatures, especially the vile and hypocritical Ivan Ivanovich. There are a few pages also that should have been left out of the book. Even if a harrassed, unfortunate pastor should yield to the temptations of the flesh, it is very poor taste to describe that fall, and revolting to make a suggestive episode of it.

The book is a factual social picture, a tolerably interesting story, and the soul-searching of the author for the real value of religion, or at least of the Russian Orthodox religion, as a vital force today.

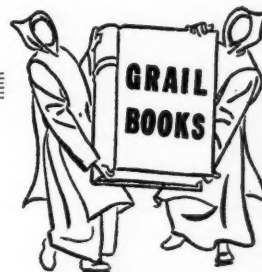
MAURICE F. MEYERS

For the history shelf

RUSSIA'S DANUBIAN EMPIRE, by Gordon Shepherd (Praeger. \$4.50). "For one seeking detailed descriptions of the events in the so-called satellite countries which brought them gradually under Communist control. . . this book is a rich source of facts," opines *Andrei Gordon*. The author rightly assesses the Christian churches and the peasantry as the great roadblocks that will eventually stall the Communist juggernaut. But when the author comes to the interpretation of Russia's policies and motives, he is tripped up by a fundamental failure



For Your Summer Leisure Reading



SKETCH ME, BERTA HUMMEL!

By Sister M. Gonsalva Wiegand, O.S.F. The charming Hummel cards and figures are no more captivating than the personality of Berta Hummel herself. Sister M. Gonsalva in this first American biography of Berta Hummel gives a delightful account of Berta Hummel's life and of the development of the Hummel Art. Illustrated by actual photographs of the artist and her art designs. 94 pages. \$3.00

SAVE US A SEAT, TIMMY!

By *Elsye Mabern*. A young Catholic mother records her family's growing pains in a humorous, yet serious way, that is both a delight and an inspiration to all. Illustrated by Paul A. Grout. 155 pages. \$2.00

THE SCHOOL OF LOVE

By *Archbishop Alban Goodier*. Nineteen essays that are mostly on the human side in that they take man for what he is and show him what to make of himself. 141 pages. \$1.25

THE JESTER'S PRAYER

By *Aimee Torriani*. A romantic tale of adventure about knights and ladies of the middle ages in which a princess masquerades as a singing troubadour and brings peace to her people by falling in love with their enemy. Illustrated by Pierre Juzet. 177 pages. \$2.50

COLOR BOOKS FOR LITTLE TOTS

By *Mary Fabyan Windeatt and Gedge Harmon*. Ten 32-page booklets, 7 by 10½ inches, with 16 pages of text and 16 pictures to color: Fatima, Guadalupe, La Salette, Lourdes, Knock, Pontmain, Pellevoisin, Beauraing, Banneux and Miraculous Medal. 25¢ each

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to distinguish between the USSR and the Russian national state. Mr. Shepherd also manifests a sympathy for Tito's brand of Marxism. A good background is essential for a useful reading of the facts here paraded.

THE LETTERS OF JACOB BURCKHARDT, edited and translated by Alexander Dru (Pantheon. \$3.75). The famous historian, who is best known to the English-speaking world for his work on the Italian Renaissance, is here revealed in his observations on art, politics, philosophy, religion and history, written to friends and colleagues. Always contemptuous of dry-as-dust historical researches, he conceived history as a kind of poetry "showing the gradual unfolding and transformation of the human spirit," says James A. Brundage. How he developed his contemplation of historical sources as a method to arrive at his historical syntheses comes through clearly in the letters, and will, of course, be of special interest to historical specialists, and not without interest for non-specialists.

THE MEMOIRS OF CATHERINE THE GREAT, edited by Dominique Maroger (Macmillan. \$5). Into the primitive court of Empress Elizabeth of Russia came in 1744 a German princess of fifteen. She married the Grand Duke Peter, changed her name and her faith, totally identified herself with her adopted country, and was Czarina for 34 years. She was ruthless, amoral, a despot (though she loved to think of herself as "enlightened"). "The fascination of this unique imperial chronicle," says John J. O'Connor, "consists in witnessing, year by year, Catherine's refusal to surrender to the monotonous tyranny of her neurotic environment."

CARDINAL QUIROGA: INQUISITOR-GENERAL OF SPAIN, by Maurice Boyd

(Brown, \$4). Remarking that "the Anglo-Saxon mentality is conditioned to react in but one way . . . with an involuntary shudder . . . when the Spanish Inquisition is mentioned," Francis E. McMahon goes on to recommend this book most highly. It rescues from undeserved obscurity a man who was distinguished by humaneness combined with a high sense of justice. "Had his policies not been thwarted by the short-sightedness of others, the history of later times in Spain might have been different."

THE WORD

Ah, if thou too couldst understand, above all in this day that is granted thee, the ways that can bring thee peace! (Luke 19:42; Gospel for ninth Sunday after Pentecost).

The men of ancient, simpler civilizations were much more forthright and spontaneous and free in their expression of interior emotion than we are. Nevertheless, we must suppose that if Christ our Lord, who acted as a man of His day and His people, wept over the unhappy city of Jerusalem, as we see in this Gospel, there existed excellent reason for His tears.

Our Saviour wept for Jerusalem on the bright morning of the first Palm Sunday because the city which was the center and symbol of Judaism had finally and fatally missed a point, or, more exactly, had missed the only point there is to everything. Having missed the point, Jerusalem and Jewry did indeed miss the boat: the Bark of Peter.

WILL HERBERG contributed the chapter on "American Marxist Political Theory" to a symposium, *Socialism and American Life* (Princeton, 1952). Doubleday will publish in September his latest book, *Protestant-Catholic-Jew: An Essay in American Religious Sociology*.
REV. RAPHAEL N. HAMILTON, S.J., is professor of history at Marquette University.
REV. MAURICE F. MEYERS, S.J., lectures at the Institute of Contemporary Russian Studies of Fordham University.

Speaking of missing the point, it occurs to us that there is one particular point which even the honest, earnest Catholic layman is apt to miss in Christ our Lord's revelation. Missing it is disastrous for anything like a deeply Catholic life. This point, which is not without a certain subtlety, concerns the irreconcilability of what Jesus taught and what He called "the world."

Unquestionably, that phrase *the world* may bear a legitimate sense that poses no problem at all. When Christ our Lord at the Last Supper ominously refused to pray for *the world*, He declined to pray, not for any men and women, no matter how depraved, but for those irreligious forces of either downright moral evil or unmitigated secularism which can never be reconciled with supernatural good. Understood thus, *the world* raises no special question for the sincere Catholic layman, for it is simply *vitandus*: to be wholly eschewed, avoided.

It is, however, in a much more innocent sense that the average Christian man ordinarily interprets this designation, *the world*. By *the world* he means *this world* or the values and satisfactions of the here and now as contrasted with the values and joys of eternity. Thus the familiar phrase, *this world's goods*, carries with it no suggestion of moral evil. It means spending the winter in Florida. Viewed from this angle, most men would appear to be *worldly*, indeed, and so there does arise a problem for every Catholic man who ambitions a degree of real supernatural holiness. Just how *unworldly* is a good layman supposed to be?

Here is a juncture at which lay holiness can be effectually blocked by arbitrarily imposing on the non-clerical Catholic some mitigated form of that special and sweeping renunciation of temporal values which belongs specifically to the religious state.

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I, a priest and religious, am supposed to be genuinely indifferent to a ten-dollar bill, and if I am not, I am more profoundly at fault than I may know. But the man who is raising a family *cannot* be indifferent to the ten-dollar bill. The life of the religious is so constructed by Holy Mother Church that a sum like ten dollars must reasonably shrink in real value until it becomes all but meaningless. The life of the average married man is so constructed by wise Mother Nature—by God, that is—that a sum like ten dollars may swell in value until it becomes almost priceless. Is it then to be expected that, in respect of the ten-spot, religious and layman must practise the identical virtue of unworldliness in the identical way?

Obviously, a question has here been asked without being answered. Perhaps next Sunday's Gospel will carry us a little farther on our way.

VINCENT P. MCCORRY, S.J.

FILMS

LAND OF THE PHARAOHS is a full-scale, color and CinemaScope exposition of the how and why of pyramid-building, ancient Egyptian style. On another level it is the simple-minded but neatly ironical story of how the Pharaoh, who was fanatically preoccupied with providing a suitable tomb for himself, was maneuvered into an untimely grave by his hellcat second wife.

To make the film, director Howard Hawks took his cast and crew to Egypt (with gratifying dividends in the way of advance publicity). The spectacle resulting from the right terrain and backgrounds and the availability of extras in large quantities (and the generalship to get them lined up effectively in front of the camera) is little short of fabulous.

To be sure, at one point Hawks deploys about 1,500 extras in a stone quarry so that it is disconcertingly obvious that they are merely posing in artistic attitudes of labor rather than quarrying stones. But most of the ceremonials, feasts, triumphal processions, mass engineering feats, etc., staged to the accompaniment of an always noisy and often stirring musical score by Dmitri Tiomkin, have a vibrant historicity about them in addition to their sheer bulk.

The plot that binds the spectacular pictorial effects together has the advantage of a degree of simplicity and unity as well as a balancing ele-

ment of moral stature. Against the Pharaoh's (Jack Hawkins) disregard for human life and the rather Theda Bara-ish vampirism (and costuming) of his bride (Joan Collins), the film counterpoises the heroic figure of a Kushite engineer (James Robertson Justice), unbroken by captivity, who agrees to design and supervise the building of the pyramid in order to ease the lot of his captive countrymen.

Considering the caliber of the cast and the innate promise of the story, the script carries comparatively little conviction or emotional impact. Certainly there is little internal evidence that it is partly the work of novelist William Faulkner. The film's visual aspects however, especially the engineering marvels of the climactic tomb sealing (in which the female heavy is trapped by her own greed), are a sight worth beholding.

(Warner)

THE SCARLET COAT is about the treason of Benedict Arnold and the melancholy fate it brought down upon that gallant British officer, Major André.

Perhaps on the theory that some subjects are too painful to contemplate at length, Arnold (Robert Douglas) is kept out of the picture as much as possible and the highly relevant role played by his wife, Peggy Shippen, is omitted entirely.

In their place is substituted the fictional figure of an American intelligence officer (Cornel Wilde), who risks his life behind the British lines to unmask the traitor. Also fictional, and in addition fatuous, is a love triangle involving André, the American officer and a girl, (Anne Francis), by implication André's mistress, who has great difficulty making up her mind either politically or romantically.

For adults the fiction is pretty deplorable, but the autumn-hued Hudson River valley scenery (the real thing and in color and CinemaScope) is lovely. Michael Wilding collects what actors' honors there are as the doomed but graceful Englishman.

(MGM)

FOX FIRE concerns a New York socialite (Jane Russell, a far from convincing socialite) who impulsively marries a morose, half-Apache mining engineer (that perennial Indian, Jeff Chandler) in the wilds of New Mexico. Buried somewhere in the situation and occasionally glimmering through is a valid story of a particularly complex and difficult marital adjustment. The movie's approach, however, is almost pure (or not so pure) soap opera.

(Universal)

MOIRA WALSH

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America's ADVERTISERS

JULY 30 ISSUE

PUBLISHERS

Grail Publications 437
Newman Press 439

SPECIAL SERVICES

Catholic Christmas Cards 439
John J. Hogan, Inc. 439
Notices 440
Will & Baumer Candle Co. ii

SCHOOLS AND COLLEGES

Caldwell College iii
Good Counsel iii
La Salle Military Academy iii
Marymount iii
Mt. St. Mary iii
Notre Dame of Maryland iii
Siena Heights iii
St. Teresa iii
Trinity College iii
Academy of Mt. St. Vincent iii
College of Mt. St. Vincent iii

CORRESPONDENCE

Let them eat ivy

EDITOR: Apropos of Catholic Lambs and ivy (AM. 5/21), I suggest that if we would be as seriously concerned with Catholic influences in ivy colleges as we are with ivy contamination of Catholic students, the results from the change of emphasis would be worthwhile all round. . . .

If we only realized what mature, intelligent Catholics at ivy colleges could accomplish, we would wish to see such men there. We should see our fears for Catholic lambs vanish with them. . . . We should see an intellectual revolution in ivy colleges. . . .

H. P. ESQUERRÉ

New York, N. Y.

Knowing our treasures

EDITOR: As a fellow convert I would like to make two additions to Mr. Daws' very stimulating suggestions in "Feature X" (7/9).

How many Catholics are aware of the rich treasure of liturgical prayer that lies open for them in the Breviary? Much has been done lately to provide readily available editions and translations of the Breviary, but too many Catholics still seem to think that it's "just for priests." Where do they get this idea? The psalms, the stories of the saints for each day, the homilies of the Fathers—all this rich tradition in its entirety is ours. What could be a better prayer book than the official prayer of the Church?

The second point concerns the much-debated question of Latin vs. English in the Mass. Perhaps some day we may hear parts of the Mass in English. Meanwhile we seem to be searching rather frantically for various procedures, sometimes complex and discordant, which will enable the faithful to participate more fully in the Mass.

I have a very simple suggestion. Why not take the trouble to learn a little Latin? And it wouldn't be much trouble, either. One can learn a fair amount of it simply by reading the Latin side of the Missal along with the English side.

There is no reason why the language used by the priest should be strange to us. Our children learn Spanish and French in high school; yet Church Latin is certainly no more difficult. I was shocked to discover that in Catholic schools Latin frequently enjoys no more eminence than it does in public schools. Yet for us Latin is not a dead

language, but a living tongue, which we hear every day and should be able to understand if we want to get the full beauty and meaning from the present sacred liturgy. It is not "just for priests." It is part of the cultural heritage of every Catholic and should be taught in our schools.

To be unmindful of this heritage is to add fuel to the non-Catholic's frequent objection that we leave everything to the clergy and don't really know what's going on ourselves.

CATHERINE JARROTT

Beau geste

EDITOR: My favorite cover designer is VS [Vincent Summers], and his July 2 cover is a dandy. . . .

May I say how fine a bit of Americana Sister Mary Faith's article "Guardians of our heritage" is in the same issue? Johannes Jørgensen pauses in the midst of his *St. Bridget of Sweden* to pay the same kind of tribute to the humble guides he met in Assisi and elsewhere in Italy that Sister pays to the guides she met in New York and Washington. When a Catholic heart speaks, it is heart-warming.

C. V. HIGGINS

La Grange, Ill.

Love is not easy

EDITOR: That was a grand Feature "X" (7/13), "Dying by inches," by Felicia Messuri, the working mother, working where she belongs, in the home. Too many people think of love as if it were an easy thing instead of being the hardest thing in the world to attain and to maintain.

Why is love regarded so lightly? As if everybody has it? The songs are full of it, the stories tell of it as if it were sugar candy. That is what love is to many, sugar candy and the piping of Pan that leads to sickness and perdition.

There should be more forthright writing like this by the working hands of the laity. It would do good.

W. B. READY

Stanford, Calif.

Correction

EDITOR: Re your editorial note in July 2 issue (p. 360): The *Romig Guide to Catholic Literature* does appear annually. Didn't you get copies for 1952, '53 and '54? They come out each spring.

E. CALLAN

Catholic Information Center,
Pelham, N. Y.

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